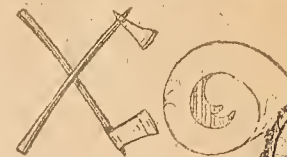


# THE DAYBREAK.

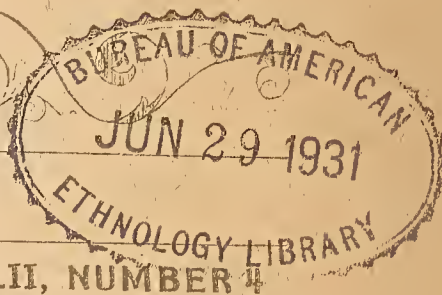


"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78

WOKAJUJU 50 CENTS

Santee, Nebr., June, 1931

VOLUME XLII, NUMBER 4



## CONVOCATION

Sisseton, So. Dak.

As we are drawing nearer to the Convocation dates, we are looking to it as one with the usual inspiration and encouragement to our mental strength in our Church as well as our spiritual strength and faith in our Lord Jesus Christ.

For the Convocation preparation, we have a general Committee consisting of seventeen members which met every month since September, to discuss ways and means of meeting expenses for the Convocation.

At the March meeting which was held at St. Luke's chapel, a motion was made and carried which provides for the election of sub-committees. Seven such committees were made.

At the April meeting held at St. Mary's church, the secretary of the general committee was requested to write in the Anpao, the order of the sub-committees which might be interesting to its readers and especially those who are coming to the Convocation.

1. Construction committee—Sam Jones, chairman; Hazen Shepard, Andrew Shepard, Mason Renville, John Grant, Winfield Kampeska, Sidney Labatte and Aaron Bernard.

2. Commissary committee—Cyril Rouillard, chairman; John Blundell, Ed Bartlett, Gideon Sing, Able Hopkins and Andrew Shepard.

3. Transportation committee, from depot to grounds—Moses Quinn, chairman; George Barse, Morgan Horn, Dan Williams and Felix Renville.

4. Messengers—Henry Shepard, chairman; Sam Hopkins, Adam Bernard, John Moran and George Cloud.

5. Camp ground directors—Wilfred Rouillard and William Seeboy.

6. Police force—Sam Jones and James King.

7. Delegate committee, badge distributors—Andrew Noble, chairman; Felix Renville, Dan Williams, Solomon Hopkins and Aaron Bernard.

The above are members of the seven sub-committees and are ever ready for action when needs must be.

I also wish to make this announcement to those who are coming over railroads: The cars running from depot to grounds will meet you at the Peever depot so please get off of the train there. We'll meet you at Peever and if we don't, we hope to meet you at the grounds.—Moses Quinn, Secretary of General Committee.

## CONVOCATION

Convocation itokam, June 27, Saturday. hehan omicciye nonpa econpi kta. 2:00 p. m. hehan wicaša wakan, priests na deacons nopin, muiciyapi kta. Nakun 7:30 p. m. Sunset Prayers iyohakam hehan Catechists nakun Helpers muiciyapi kta. Omicciye kin he ivo-hakam tona Ashley Honse Correspondence School el opapi kin oyasin muiciyapi kta.

## LOWER BRULE

Last Washington's Birthday the Lower Brule Owancaya met at Messiah Chapel. Besides the usual services and a number of subjects spoken of, great emphasis was laid on the work of the Young People's Fellowship. Several of the young people made talks about religious subjects and one spoke of various Indian tribes which he had visited in the last few years.

## CHEYENNE

Emanuel Chapel. Lecala May 15th el Bishop W. B. Roberts el hi na he el wicayusutapi econ. Wicincala na wicaša napeinyunka nape awicagnake na el oyate wicota ahi na oyoki-piya wacekiyapi kin econpi.

St. Mary's Chapel. Wicayusutapi opa kin wicincala na wicaša šakpe nape awicagnakapi. Baptism: Lief Lesley Phillip; Marion Rose DeWitt.

St. Thomas's Chapel. Baptism: Vale Nadine Miner. Wicaše: Wicaša wanji lecala te. Le wicaša kin teliya kakije na May 2 el te. Waniyetu šakowin owinja ogna lipaye cin el taku wanji lila cin qon he Wotapi Wakan kin lila hecin awacin, na heon wi iyohi he ieu.

Leca koška wanji ake iyaye cin el taku wanjikji awableze cin ake he wanji kin ee. Yunkan tuwa wašte can he ta ce eyapi qon he wake. Eya woiyokišice eša tanyan slolunyanpi kin on okolakiciye el taku wašte unki-eigluzapi qon he e wašte unkeyapi na cante-wašteya unkilapi lo. Ho eya woiroke wan lehanl el unqonpi kin eciyatanhan miš tokel ecamon kta wan he oħankoya imicijunge lo. Tuwa ta can ecela yawaštepi kta e šni tka na kun ni unqonpi el woyawašte unyuhapi kta unciupi kte cin he iyotan-kin eye lo. Heon taku Anpao el unkoyakapi kin on woonspe wašte ota ye lo. Heon kola. nitakola le ya waši ye na opetanši ye.—I. E. S.

## MRS. LUKE WALKER

April 28, 1931, he ehan Mrs. Luke C. Walker, Fort Thompson, So. Dak. Conkicakse ekta ta. Winyan kin de Rev. Luke C. Walker tawicu kin hee. Mrs. Walker he wiyohinyanpata Atlantic ocean muwanca aka-sampa ia šica makoe (Germany) heci tonpi, qa tohan waniyetu nonpa hehan America makoe deci abipi, qa Covington, Kentucky, heciya icağa. Hehan iye timbdokn wan Conrad Eyrer eciyapi he itokali okicize qon he ehan ekta opa, qa heon akicita makoe wan Homestead heca wan omaka 1873, he ehan Bon Homme County ekta wojn ti kta ieu. Qa he ehan Mrs. Walker iye timbdokn ti ekta atitokan hi, qa hetanhan omaka 1874 he ehan ptanyetu eciyatan Yankton Agency, Dakota Territory ekta hi, qa heciya woonspe tipi wanji en waonspekiya un.

Hehan July 1, 1875 he ehan Rev. Luke C. Walker kici kiciyuzapi, qa hetanhan kici Wotaniin Wašte kin yuha Dakota ehna litanipi. Kiciyuzapi kin iyobakam tokaheya White Swan, Yankton Reservation ekta. Mağaska en tipi wakan ekta ahitipi, hetanhan Choteau Creek, Nawizi kicizapi wakpadan ekta ahitipi. He iyobakam Minišose opaya Lower Brule Reservation. Knta Wicašta owakpamni ekta Bishop Hare, yewicaši qa heci Kuta Wicašta oyate kin Wotaniin Wašte kin owicakiyakapi. Hecen Mr. qa Mrs. Luke C. Walker waniyetu 56 henakeca Wotaniin Wašte yuha Dakota ehna litanipi, qa Rev. Luke C. Walker Isanyati Dakota tokaheya Episcopal Wicašta Wakan wicakagaği he wanji ee, qa hekta waniyetu wikcemna šakpe he ehan tokaheya Rev. Mr. Walker wicašta wakan kağapi, qa dehan Mr. Walker isnaa Fort Thompson, So. Dak. ekta un.—J. C. T.

## INYAN BOSDATA

Mr. and Mrs. Cadotte na Mrs. Shields wackipa tanka akipapi. May 3, 1931, 5 p. m. jeun Episcopal Church of S. Elizabeth Wak-pala etan tiwahe waštepi wan woakipa el nopi. Church etan kupi, Yellowstone Highway ogna tiyatakiya kupi icunhan, an old Ford wan koška zaptan ohna yankapi na wicitokam glapi. Koškapi hecel wicihakam yutonton yankapi otehanyan canku kin yukan šni iyan-ke, na isakin klicupi kte yunkan našlog hiyu e hecel. Hu akalipe kin icikoyag iyayapi na canku mahetu el paha iyewicaye hecel yamni akigle kaptanyan iyayapi na Mr. Cadotte ka-ñapi. Hecel he lila untōnye nata kin ees he ecela kicakse na ista sanui ontōnye eša pakpe šni entuhu na ciblohu pawege. Hecel Mo-bridge Hospital el apiyapi. Mrs. Cadotte cutuhu wanji kašuja, na Mrs. Shields ee ikceya kate ees tuktena kawege šni. Na he etan Mrs. Josephine Swift Cloud he mother of Mrs. Cadotte ee peslete kin woluge hecel te ca hecel May 5 el ñapi na tiwahepi kin Episcopal Church wašagya škanpi hecapi. Na on oyate kin lila wicakicanptapi na owicakiyapi. Aiyotan winoħca wašte kin he on oyokišice akipapi na wokikeanpte waštešte ecawicaki-conpi na wawahokonkiye waštešte ewicakiyapi. Wašigłapi kin lena eepi: Martin Swift Cloud, Mrs. Wm. Hawk, Mrs. Alma Cadotte, Henry Swift Cloud, hena eepi wocekiye on wicayeksnyapi nin ees Mr. na Mrs. Cadotte na Mrs. Patrick Shields hena wanna aupetu lekptapi kin on wopila tanka wan yanke cin he iyuha wicakte šni kin hee. Wašigłapi kin hena topapi kin hena Mrs. Josephine Swift Cloud cinca. Wanna wiconte oħanko on awicayustan heon wicoie wan weksnye. Ca oegle kin hee kaes iyokookna wiconte kin micijanka ce eye qon hee. Ho hecetu. Win-aħon oyokišice heca. Napeciyuzapi.—P. S.

Pine Ridge Agency, S. D.  
May 5, 1931

Oyate Tewicawahila kin:

Nayahonpi lo, Dr. Ashley te cin he, Wicaša tanka wan unknunipi lo, Wošna Kağawalitake cin heca Lakota oyate kin kolawicaye heca waniyetu ota wowaši wiconi tawa kin lila ota ye lo. Okolakiciye Wakan el wowaši econ na kahniñ yapi oyasin Convocation ekta yapi kta iceciyapi Archdeacon wašte unkitawapi kin on hel Wokiksnyu Wocekiye el oyapapi kin wacin ye lo. Taku wanji kiksnyeci-yapi kte kin he tokatakiya wowaši unkitawapi hen hekta tokel unkuipi kin hecena iyoptin kte lo. Apepi na wowacinye wowašake nnyuhapi kte lo. Itancan unkitawapi taozuye kin patakapi kta wanice tka ee tokatakiya na wankatakiya Itancan eaje kin on unyanpi kte lo. Okolakiciye Wakan el wowaši unpi kin Iwanwicayakapi wocon na saupa wicohau wicayapi hekta unkuipi kin hecena tokatakiya econ unyuhapi kte lo. Taku tankiunkin hekta kin el unyuštampi, na tokata kin ekta taku tanka kin unkiyanyapi lo. Wowastelake mitawa on oyasin napeciyuzapi lo.—Nitakolapi na ateyapi kin, Nevill Joyner, Wošna Kağawanyaka.



# ANPAO KIN

## (THE DAYBREAK)

SANTEE, - - - NEBR.

Millard M. Fowler, - - - Publisher

ANPAO—THE DAYBREAK, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission, S. D.  
REV. PAUL H. BARBOUR, Mission, S. D. }  
REV. P. C. BRUGIER, Martin, S. D. } Editors.  
REV. H. H. WHIPPLE, Greenwood, S. D. }

ENTERED at the Post Office at Santee, Neb., as second class matter, and accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized May 17, 1920.

The months in which the Anpao is issued are: Jan-Feb., Mar., Apr.-May, June, July-Aug., Sept., Oct.-Nov., Dec.

Wi akenonpa (one year eca) kašpapi zaptan kajujupi kta.

Wi wikcemna nupa saupa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D. on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

### THE REV. PHILIP JOSEPH DELORIA

Tipi Sapa atkuku kin Francis Deloria eciyapi qa hunku kin is Siha Sapa Win eciyapi. Iye Dakota lica, qa Mobridge dehand he kin hen ikiyena tipi icunhan Tipi Sapa hen icaga, ptanyetu October, 1854, icunhan.

Hehan 1870 icunhan otokaheya Skain eciyatanhan Wotanin Wašte ahipi kin he Rev. Joseph W. Cook ee. Tipi Sapa is eya de en i. Unkan en odowan wan Dakota ia yueskapi: "Yus amayan ye, Jehovah," Mr. Deloria wicoie na ho kin de nina noŋe kin en iyolipaye qa nina waštedaka. Hetanhan nina awi ihdukan un qa eeen oyate en wotancan tawa kin etanhan tokan inakin qa 1870 Christ Tonpi Anpetu icunhan Baptisma Wakan qupi. Omaka iyokihe ecetu hehan Bishop Clarkson, Nebraska etanhan wicayusutapi ecakicon.

Hehan cistiyena wayawa tipi en un qa hehan wanna oyate tawa kin etkiya wocekiye yuha awicalitani kta tawacin qa eeen Bishop Hare ihukuya wowasi econ. June 24, 1883, hehan Deacon kaŋapi, qa omaka 1885 hehand Inyan Bosdata hecitkiya iyayeyapi qa omaka wikcemna tom eeen oyate kin de awicalitani qa nina wayuwašte, Skain en oyate wašagya iyoptapi kin de wanji eepi dehand. September 4, 1892 hehand wošnakaŋa wan Bishop Hare kaŋa, qa wicohan tawa kin tanyan hduha hitani.

Eeen wicalica, 1925 hehand wanna ozikiye un kta kiciyuštanpi. Maŋaska en tohanyan ti qa ake Mobridge en, qa 1930 Mission otowe kin heciya ahđiti, tawien ehanni Julia Tackett, hen tipi wan yuhe kin heon etanhan, qa den ti kin icunhan wiconŋe tawa kin hiyahde, Friday May 8, 1931.

Anpetu šiksica qa nina canku omani telika hececa eša wicota ahi, qa Bishop Roberts hi qa wicalapi en wocon kin en aitancanyan tanyan kiciyuecetu. Tipi Sapa te šni itokam anpetu wakan nupa ecetu, New York otowe kin en Bishop Burleson Vine V. Deloria deacon kaŋa qa hecehnana bđieu qa atkuku te šni eeen hdi, anpetu wakan wanji eeen kici un, hehan wicalica kin ta.

Cunwintku nom Ella qa Susie hena New York heciya is eya unpi qa hee hđipi okihipi šni.

Anpetu Wakan ihanlianna, Trinity Chapel: Mission en wicalapi wocon kin owasin econ pi. Bishop Roberts woldaka, qa Rev. T. J. Rouillard yueska. Nakun Rev. John DeCory, K. B. Woodruff, Andrew Whiteface, P. H. Barbour, S. D. Frazier en opapi.

Wanna tipi wakan etanhan tankan tancan kin aupi icunhan tadowan kin ahiyayapi: "Yus amayan ye, Jehovah." Trinity Cemetery en hapi.

### WICATA WOKIKSUYE

Hekta June 30, 1930 hanyetu hehand Solomon Eagle Hopkins maka wiconi ayušan. Flandreau, So. Dak., hed January 19, 1880 he ehan icaga. 1885-1887 omaka hena Santee Normal Training School ed wayawa on. Wayawa ayušan hetanhan Santee ed on qa Helen Smith Hopkins yuza qa kici tanyan tipi. Cinca yamupi tuka owasin ŋapi. July wi omaka 1910 he ed kiciyuzapi, hecen waniyetu 20 kiciyuhapi. Omaka hen icunhan nina tanyan mahtipi qa ohinni wayuhapi.

Solomon Eagle Hopkins hunku kin Siseton heca qa he omaka 1908 ed te. Atkuku Isanti qa he 1884 ed ta.

Wocekiye ed tanyan škan, qa B. C. U. nina wašte heca tka. Hecen hekta omaka unkuysutanpi kin he dehand takuunyanpi kin he unkiksuyapi qa iyounkišicapi. Tka iyotan woonspe wan wašte aihpeunyarpi kin he ohinni hitani qa te kta anpetu he nakun hitani qa hanyetu hehand aihbayedan iyaye. Hece woonspe tawa unkieupi kte kin he hitaunnipte. —Nitakuyepi, C. B. W.

### WOSNAKAGAPI KIN WICAYAWASTE PICA

Wošna Kaŋa kin owasin kin kinind Wotanin Wašte oaye kin iyokipipi. Hecetu šni kinhan Wotanin Wašte en kuja wawicakupi kin nina onšiya kta tka. Okodakiciye Wakan taku Christ cin kin owasin yueced aye kin he ee. Unkan tuwe en ohucanyan kicanyepi kin he wošnakaŋapi kin hena eepi.

Ito Okodakiciye Wakan kin en taku tona iyecetu šni hena wošnakaŋe kin on wicaunbapi qa qinwicaunkiyapi kin hena hecetu hecinhan. Ito taku tona Okodakiciye Wakan en tanyan iyopte qa tanyan u kin qa iyotan hektakiya waniyetu wikcemna hed okitahena Wotanin Wašte oaye qa taku tona tankinkinyan hina pa hecinhan hena nakun ito on wicaunyawaštepi qa hena econpi keunkeyapi wašte.

Tka owasin tanyan unyanpi kta uncinpi kta iyeececa. Tecapi kin woonspe wašte einwicaunkiyapi kta iyeececa. Oyate kin is taku tona tankinkinyan au qa wašte icage kin hena ohinniyan sdodye wicaunkiyapi kta. Qa he edkiya tona wowašte on waihdušnapi hecinhan hena nakun sdodye wicaunkiyapi wašte. Maka oyate maŋa kin oyate tokeca hecapi šni, tka tiyata untipi kin hetanhan oiyaye kin ee qa he hanyena ihanke kta iyeecece šni, saupa unkayapi kta iyeececa.

### SIHASAPA

Tatankaiyotanka tohinni de nahon šni, Sihasapa wicaŋayatapi qeya is eya wanna wayawapi kta.

Wicaŋayatapi Zitkana-hda, qa Hogan-Sunktokecahakoyaka, qa Mary Mnicopamaniwin qa nakun Sihasapa oyate etanhan wanjikji tohinni wayawa tipi woonspe en dena unpi šni hecapi. Tka ito iyutapi kta iyowinyanpi qa wotanin wowapi en owicayakapi.

Oyate waonspeiašni en waonspepi kta iyowicapaštaka Committee, Isantanka oyate deca on oitancanpi lice cin hetanhan uwicašipi. University of South Dakota etanhan W. H. Bates deon obašpe kin de ataya itancan kin deon woyake. Dakota en waonspepi šni kin hena waonspewicakiyapi oiyaye tokaheya de heca kta, qa Sihasapa oyate en tokaheya iwicayutapi, March 8-22. Qa de woiyute heca, qa en taku wanjikji sdonyapi cinpi kin he, otankapi wahahantupi kin waonspepi kta okihipi hecinhan, qa iyowinyanpi kta hecinhan, qa waonspewicakiyapi waštepi kta hecinhan, dena atanin kta.

Isantanka oyate kin taoyate kin waonspepi kta nina cinpi. Qa awaciniŋiyapi, qa de on iwohdakapi sa qa on iyutapi cinpi. Qa wanna woiyowinkiyapi eciyatanhan tuwe tokaheya waonspekiya heca kta hecinhan dena eepi. Sihasapa oyate en Dakota en owayawa waonspekiya unpi kin hena. qa Browning otowe kin etanhan wašicun owayawa tipi kin etanhan waonspekiya unpi kin hena, iyowinyanpi qa otanka tuwe en u kte cin he nakun iwicalnmpi.

### CORN CREEK MISSION

#### Trinity Chapel

Oyate lel unqonpi kin Okolakiciye Wakan el tokel onspe wacin unškanpi kin he, tohinni onauyaliŋonpi šni. Tka lehan tokel unqonpi kin, na waawacin unškanpi hecin onauyaliŋonpi kta.

Tokeya Lent otokaheya ohiyu kin el lecel

econpi, tiwahe tona lel imahel unqonpi kin hena iyohila el wacekiye econ omanipi. Na ecel tanyan gluštanpi. Tiwahe 24 unqonpi kin hena iyohi el Wotanin Wašte oyakapi. Na ecel tanyan gluštanpi, koškalaka nom hena econwicašipi na tanyan econpi, na lena eepi: John Little Crow na Abraham Conquering Bear henayos econpi, na he icunhan woi-maŋaga na Lakol wacipi hena ekignakapi, na hehanl tipi wakan wan unglepi kin wanna tanyan he šni. Eya mazaska \$30 mnakiyapi na eceheci tipi wakan kin wiyunpi na tanyan kaŋapi. Na timahel ko tanyan kaŋapi na cakku kin el wagna wošnapi can owinja kin el akalpe wan wašte wakanheja wan Arthur No Horse on wokiksuye ekiciglepi. He wayazan-ke, na etanhan tanyan ni hihunni kin on wopila econpi.

Hehan tipi wakan makoe šokala agle he cin he ataya acunkaška eglepi kta ca wanna ahimecayarpi. Ho Trinity Chapel el oyate unqonpi kin tokel okihi wicohan wakan etkiya wicohan wašteste econ aupi kin lila ota econpi, tuka tohinni Anpao kin el nayaliŋonpi šni.

Ho hecel lehan tawoeconpi kin hanke naun-yaŋonpi kta na eya atewicunyanpi na tunkašila wicunyanpi kin iyuha unyan unkiyayapi ca lena hokšila ece unqonpi na eya wicohan wakan el unškanpi lo. Na Anpetu Wakan ca tipi wakan kin ataya unkojupila ye lo. Na Okolakiciye Wakan kin wašteunlakapi lo. Ho eya ataya okolakiciye yaunpi kin iyuha iyuškinyan napeunniyuzapi lo. Tuwe onšike cin he unkiyepi. —C. S. C.

### BISHOP TECA WANJI KTA

Faribault, Minn. Isanyati Mdewakantonwan oyate kin wakpa Minnesota ohna unpi qon he ehan otowe kin he Adek otowe eya cajeyatapi, unkan April 14, 1931 he ehan tipi wakan itancan Cathedral of Our Merciful Savior eciyapi kin he ohna Minnesota Bishop kin Rt. Rev. Frank A. McElwain iye okodakiciye awanyake cin wicašta wakan owasin om omni-ciye wanji yuhapi. Omnicieye kin he iwikcemua šakowin saupa topa kin hecen cajeyatapi. Minnesota en wocekiye owicohan tokahe wicakiyapi kta hen ake hena wicakalniŋapi, qa hehan Minnesota en wocekiye kin icah aya, qa okodakiciye kin tanka heon Bishop nonpapi kta iyeececa wicohan kin wanke. Qa he iwohdakapi qa heceta dakapi, qa tuwe Bishop okiye kta wanji kaliniŋapi. Unkan Chicago ekta tipi wakan wanji St. Chrysostom Church eciyapi kin en wicašta wakan wan Rev. Stephen E. Keeler eciyapi kin he Bishop Coadjutor wawokiya un kta kaŋniŋapi. Hecen tokata Dr. Keeler Bishop kaŋapi kinhan hehan Minnesota ekta un kta.

Dr. Keeler he Connecticut ekta tonpi, qa waniyetu 43 henakeca. Omaka 1910 he ehan wayawa tipi wanji Yale University eciyapi kin he ihuuniye, qa hehan New York City, N. Y. ekta wicašta wakan wicakaŋapi kta woonspe tipi wanji General Theological Seminary eciyapi kin omaka 1913 he ehan woonspeti kin he yušan. Hehan Dr. Keeler he Cleveland, Ohio ekta tipi wakan wanji St. Paul's Church eciyapi kin he en wicašta wakan yuhapi, qa Pittsfield, Mass., ekta wicašta wakan un qa heci ti, hehan Akron, Ohio, ekta tipi wakan wanji St. Paul's Church he awanyaka.

Unkan dehau Dr. Keeler Minnesota ekta Bishop okiye un kta kaŋniŋapi qa kicopi unkan wicada qa tokata Bishop kaŋapi kta. —J. C. T.

### THE STENGTH OF THE CHURCH

From an Address by Bishop Perry

The strength of the Church is no more truly found in the size of congregations and in the lengthening roll of membership than is the health of a community guaranteed by the increase of population. Baptism and confirmation contemplate a relationship between the Church and a professed follower of Christ, involving on the one hand personal instruction and pastoral care; on the other a conscious and active commitment to Christian faith and life.

It is a fair question to ask whether the teaching and practice of the Christian religion, as received and set forth by this Church, have corresponding effect upon the moral and spiritual ideals of the whole com-



monwealth, Christian and non-Christian. No less criterion should be accepted as the test of collective Christian discipleship.

Measuring also the contribution of each individual to the strength of our own Communion in the same area, how far do the members who are added annually by confirmation reinforce the material and spiritual power of the diocese in terms of service rendered, of support received, and of corporate worship maintained by their several parishes? Those are searching questions seriously affecting the responsibility of the laity and the bishop.

Again, in the more crucial calculation of the forces applied to the essential purpose of the Gospel beyond the borders of our State, what support for Christian missions is added through the addition of new communicants?

In the protecting of the nation and the world against the organized attacks of unbelief and of powers of darkness threatening the very foundations of society, how consciously are the newly recruited soldiers and servants of Christ enlisted in the defense of His Kingdom?

There are potential spiritual energies moving within the body of the Church. These have been proved repeatedly at certain moments of fervor and of special endeavor. They find expression in response to occasional appeals for missionary venture. They lead an impressive number every year to the point of self-examination and avowal of their faith and purpose in confirmation. Their is no lack of capacity for pure religion nor for its wholesome exercise. On the other hand, there is no question that this experience fails too often of fulfillment in corporate Christian life.

The Church has need carefully and diligently to prevent the loss incurred through the arrest of spiritual growth. Aspirations which God has awakened in the hearts of many who have gained the vision of Him must be brought to the point of full consummation. Powers of mind and will which are offered wholeheartedly at the threshold of Christian discipleship must be fulfilled in fellowship and service.

How is this to be accomplished? There are three definite ways which I would suggest.

1. First is a renewed emphasis on pastoral ministry in the years succeeding confirmation. I am not unaware of the failure often occurred in the earlier period of Christian nurture. Yet the mind of the Church is occupied with this under national and local leadership in diocesan and parochial organization. The educational system of the Church is sound. It engages the clergy and laity equally through the family, the sponsorship of Godparents, the Church School teacher and the preparation by the priest for confirmation. It suffers often from neglect; frequently from unwise and futile experiment which departs from strict use of the bible and prayer book . . . .

At the age when questions are formulating in the mind, when the occupations of of business and domestic responsibilities are pressing, when temptations and problems are encountered in unfamiliar and unexpected forms, many a newly professed Christian is left to the mercy of un-Christian or anti-Christian influence, and to the reaction which so often carries a flood of high resolve into an ebb tide of indifference and skepticism.

Round about this critical age in each growing generation the educational plans of clergy and laity should be constructed. The call to a disciple once answered at the time of confirmation requires patient subsequent training in discipleship. It was this which made the Church at the beginning. It is only this which will prevent the unmaking of the Church today. All the difficulties which attend adult life, such as question of sex and family relations, of faith or agnosticism, of financial integrity or carelessness, have their solution here, Legislation on marriage and divorce, on birth control and on similar subjects, will fail of any corrective effect without pastoral direction.

Our young men and woman need practical individual guidance more than they need the stimulus of eloquent sermons. There is nothing in the organized life of our Church to take the place of the confessional. The

means of individual contact must be planned and provided by parish priests. The Young People's Fellowship has brought within reach of the Church large numbers of the recently confirmed. Bible classes offer personal contacts but under extreme limitations of time and of extent. Communicant guilds

are altogether commendable but are all too rare. The parish call, if made with serious intent, is the pastor's opportunity and obligation never to be surrendered to the diversions of the parish house.

II. My second suggestion concerns rather. (Concluded on last page.)

### Ashley House Church History Course

Woonspe No. 18 SINASAPA WOITANCAN OTOKAHEYA HIYU KIN CHD 18

Ikeewicaşa wiyohiyanpatanhan qa waziyatanhan upi kin Roma wokiconze wanakaja qa tanka token ihangyapi qon nayahonpi. Taku owasin kinin awihnuniyapi. Tuka Okodakiciye Wakan kin Noah wata tawa kin iyecen taku wanji omaka 400 icunhan taku wašte ka-gapi qon hena ecen tanyan awanyake. Woape wanji omaka qeya u kte cin en -wanke qon he Okodakiciye Wakan kin itimahan hen yanke.

Ikeewicaşa kin tonaken Arius tawowicada qon he yuhapi (see CHD 12) Qa etanhan ota Okodakiciye Wakan kin he, wicaşa wakan qa tawoyuha qon hena ahopapi. Qa taku iyotan wašte qon he waonspeiciciyapi kta iyowinyanpi qa wiyeya unpi ikpazopi qon hee. Okodakiciye Wakan taku wicaqu kta okihi qon he cinpi kin sdonkiyapi. Hecen Okodakiciye Wakan kin sanpa qa sanpa waeconwicakiye.

Europe makoce wiyoliheyata ihanke kin ekta ihgutanyan kin en Okodakiciye Wakan kin taku wanji iyotan okitaninyan wanke cin hee cin heon, Rome otowwe en Bishop un kin sanpa qa sanpa skitaninyan un. Tuka Wiyoliheyata kin en Bishop tokapa un kin he imna şni, "Pope" eya cajeihdate, "Ate" eyapi kin he kapi, qa Wiyoliheyata qa Wiyohinyanpata koya en Okodakiciye Wakan kin ataya en itancan un wacin.

Anpetu kin hena en Pope nom iyotan okitaninyanunpi qon he Leo Tanka kin (450 A. D.) qa Gregory Tanka ein (600 A. D.) henaazapi. Leo Tanka kin wicaşa wan waşaka, woyapi kaga okitanin qa Ikeewicaşa kin waeconwicakiya okihi kin heca. Tuka taku iyotan okitaninyan eye cin he Sinasapa Woitancan (Papaey) kin he taku tawa qeya oyake cin hee. Pope kin ekiciya kin hee. Taku kage cin de: St. Peter he Okodakiciye Wakan kin en Pa kin hee kta Christ kage. Unma wahoşiyey wakanpi kin hena takupi şni, tuka St. Peter iye sanpa iyopta wowaşake wicaqu heciyotan oyake. Rome otowwe kin en tohan St. Peter hi qonhan wowaşake de hduha hi, qa iye iyohakam tona Rome otowwe en Bishop unpi qon he wowaşake kin de iyopta wicaqu. Makowancaya qa Okodakiciye Wakan kin ataya en itancan un kin he Rome en Bishop un kin hee, hecen Leo woyake. Le wohnaye kin akan Sinasapa Okodakiciye Wakan kin oecan kicagapi.

De ohakam omaka 150 ikiyedat qonhan Gregory eciyapi wan koşka wijica qon he tawoyuha owasinna Okodakiciye Wakan kin qu qa manind işnana onnye qa ti qon (Monk) heca. Omaka 590 to 604 A. D. Rome otowwe kin en Bishop un. Okodakiciye kin awicakehan wijica aye qa wicaşa ota makoce tankinkinyan Okodakiciye Wakan kin qupi. Tuka Gregory ohinni onşikapi kin en ewicawacin, qa owicakeya wacin. Okodakiciye Wakan kin woyuha ota kin on ohanşice şni onşikapi qa wayazankapi kin ektakiye owicakiye. Ikeewicaşa kin Okodakiciye Wakan tamaka kin icu şni wicakuwa qa Okodakiciye Wakan kin sanpa wijica qa waşaka kaga.

Gregory wocekiye en dowan oşpaye onspewicakiye tanka kin heca, qa Dakota Wakan Cekiyey Odowan Wowapi kin en hekta ihanke en woahiyaye (Chants) wayawapi 13; 22; 23; 24; 28; 29; kin hena iyecaca wicaşa qeya tokaheya ahiyayewicakiye eiqon Gregory he wanji hee. Tohinni maka akan wosdonye ataya kinin pajujupi kta tuka qon he Okodakiciye Wakan Wooyake tawa kin en "Wicoicaga Okpaza" (Dark Ages) eya cajeiyatapi qon he toka iyopte qon he icunhan Gregory eciyapi qon de niun. Tuka tukte ohna Gregory iyotan hecin onunkiyapi qon he England (Sahdaşa) makoce kin en Okodakiciye Wakan kin icage kta on ocanu wan ihni qon hee. (See CHD 20).

#### WOIWANGE

1. Token S. Augustine (CHD 17) woyapi wan kage "Wakantaka Otonwe Tawa kin" eciyapi kin en taku eye cin ecetu kin oyaka yo.
2. Rome otowwe en Bishop un kin he Okodakiciye Wakan Owancaye kin he en he ataya itancan un kin hee heciyotan tuwe ynwicake wacin he? Tokiyotan on etanhan hecetu keya he.
3. Gregory iye taanpetu qon hena en Okodakiciye Wakan kin ektakiya taku tankinkinyan eakicon qon hena taku he.
4. Gregory wocon tawa wanji on onunkiyapi qon he taku he.
5. Ikeewicaşa watakpe hipi qon on Okodakiciye Wakan token iwašte idukean he. Token wakiunniyanpi he.

### Ashley House Church History Course

Woonspe No. 19 TANSNA MAKOSKAN TIPI KIN. THE MONKS. CHD 19

Egypt makoce en omaka 300 A. D. heehan toka Monks (Tansna Makoskan Tipi kin) ewicakiyapi kin on woyakapi heon heciya unkilipayapi kta. Koşka wijica wan Antony eciyapi kin he Tipi Wakan en S. Matthew 19:21 he yawapi nahon. Taku yuhe cin owasinna wicaqu qa makoce waicageşni ekta işnana ti kta iyaye. Onn takudan yuhe şni, tuka ecani wan icahda ti, qa su hanskaska (dates) qa su odota (figs) hena woyute ye Tukte takodaku kin aguyapi kahipi ece. Ohinniyan wocekiye on Christ ikiyedat ihduhe, qa Wakantanka awacinp kin opeya un. Waniyetu opawinge sam iyeya ni qa nina wakan yawapi. Christian Monk tokaheya kin he Antony hee. (Monk eyapi he Tansna Makoskan Ti hecen kapi.)

Simeon Stylites eciyapi qon he nakun Monk tokaheyapi qon wanji ee, Antioch otowwe kin ikiyedat ti. Toni kin ataya kinin canbosdata wan akan unpica e akan ti, toka kin en siha iyutapi tonaken wankantu, qa onbanketa siha iyutapi 60 hehan wankantuya kicagapi ohnhipaye kte şni on conkaşka cistiina wan akicagapi. Makanopiye ohna tawoyute kin kienpi ece. Wankan yanke cin heciyatanhan: hukuya wicota unpi kin ota wahokonwicakiye.

Antony qa Simeon Stylites denaas token ihduhapi kin toktokeca wicota iyecen onnyanpi, tuka iyecadan optayetonton tipi kinhan hee owaştepi kta iyeyapi. Qa hecen witaya tipi kin dena oyate "Monks" oti, qaiş "Monasteries" eya cajeihdatapi. Winyan eciyatanhan tona decen nupi kin hena "Nuns" ewicakiyapi. "Convent" qaiş "Nunnery" en tipi.

Asia minor makoce en Caesarea otowwe kin en Basil Bishop un, nakun Monastery tanka wan en oitanancan tokapa un. De oti kin en unpi qon hena hokşipidan qa wicinnyanna napin waonspewicakiyapi, qa onşikapi kin kanpi qa wayazankapi kin hena en ewicatonwanpi. Nina litanipi kin he oyahua sanpa tanyan wocekiye eyapi kta okihi hecen sdonkiyapi. Basil omaka 379 A. D. heehan te.

Monk wanji Telemachus eciyapi kin he omaka 404 A. D. heehan de ohnayan te: Rome en hi, qa wicaşa kektopawinge ota mazasagye on kicizapi en wawanyag ahi iyewicaye. Ataya wamanicase waeconpi kin deon yuşinyeya qa anapte kta en iyeiciye. Ktepi, tka te cin on wapazopi qon dena anapte.

Hehan Monk wanji waonspeka Jerome eciyapi omaka 350 qa 420 A. D. hehanyan niun. Latin, Hebrew, qa Greek iapi kin hena nina wayupika. Toni kin etanhan ehake waniyetu 30 qon hena icunhan Bethlehem otowwe ikiyedat Monastery wan en un woyapi kaga yanke, qa tona Latin iapi onspepi kin iye iapi tawapi ohna Wowapi Wakan yawapi kta okihi kta on Latin iapi kin ohna yuieska. Wowapi Wakan kin Latin iapi ohna Jerome yuieska kin de "Vulgate" eciyapi, qa he dehan Sinasapa Okodakiciye Wakan kin Wowapi Wakan



er the content than the occasion of instruction. There is need to clarify the thought of our people regarding the principles and purposes which we have received from Christ. Men's conceptions of religion, even in the Church, are extremely vague. The modern mind in this as in every other respect has been over-stimulated, under-nurished. The result is a confusion of spiritual outlook to which the average communicant is not immune. So much the more necessary is it for Christian teaching to be simple, positive and clear. The Church must speak as one having authority because the spoken word is not of men but of Christ.

So also we must lay claim to a people's loyalty, demanding it as owed to Christ. In the mass of conflicting opinion which are working to gain the world's attention and approval, while advocates of social and moral experiments of every sort are beckoning this way and that, the summons of our Lord to fellowship with Him can still be clearly heard, "Come ye". The charge to His worldwide mission is no less plain, "Go ye". The secret of His Will for men and His plan for their redemption is unmistakable, "Do This". These three commendments heard, believed, and loyally obeyed are the law by which a Christian lives. They are the three-fold rule by which the Church achieves His purpose.

III. My third suggestion contemplates the relation which should bind the parishes together through their membership in a single diocese. The diocesan convention is the legal expression of that corporate unity. For the closer association is our pastoral ministry, I would ask that the roll of all the communicants in this diocese be kept by the Bishop as well as in the several parishes. Such a list would protect the parochial officers from loss of records in case of accident to the parish registers. It would enable me to keep and to review the reports of communicants by name instead of the present method of counting them by number only. It would give me what I have greatly desired, a mailing list for communications on special occasions. Messages are now sent by the Bishop through parish officers. A roll in the hands of the bishop would bring me into direct correspondence with the families of the church in their own homes.

#### NIOBRARA DEANERY

Receipts to May 5, 1931

	N. W. C.		N. C. F.	
	Quota	Paid	Quota	Paid
Cheyenne...	650.00	20.99	675.00	19.55
Flandreau...	50.00	3.46	50.00	
Crow Creek...	450.00	220.52	250.00	
Lower Brule...	250.00	46.35	200.00	
Pine Ridge...	800.00		600.00	
Corn Creek...	450.00	331.19	200.00	
Rosebud...	1050.00	299.52	800.00	164.99
Santee...	450.00		450.00	
Sisseton...	450.00	37.02	250.00	15.01
Standing Rock...	750.00	138.86	550.00	9.07
Yankton...	700.00		500.00	
St. Mary's				
School	15.00	15.00	15.00	15.00
St. Elizabeth's				
School	15.00	15.00	15.00	15.00
Hare School...	15.00	15.77	15.00	
Crow Creek				
Dormitory	10.00		10.00	
Flandreau				
Indian School	15.00	5.30	10.00	
Pierre Indian				
School	15.00	.51	15.00	
Rapid City				
Indian School	15.00	3.20	15.00	
Total.....	6150.00	1152.69	4620.00	238.62

Respectively submitted,  
W. D. Swain,  
Executive Secretary.

okage unpi kin hee. Okodakiciye Wakan toka iyopte kin ektawapa wiašta tom "Waonspepi hea" (Doctor) qaiš waonspekiya uupi qon dena eepi: Jerome; Augustine; Ambrose; Gregory.

Omaka 529 A. D. qonhan Benedict Italy makoce kin en Monastery wan ehde, qa hen woopce ohna ihduhapi kta wicakicage cin he anpetu kin de dehaayan Monks owasin kinin idagyapi. Monk wanji takudan tonpi šni, tuka "taku owasin ptaya yuhapi." Owasin itan-can yuhapi (Abbot) kin anagop:ayyan unpi, "Abbot" okiye cin he "Prior" eciyapi. An-petu wanji eca wocekiye eyapi kta on šakowin ihduwitayapi ece. Wowapi Wakan kin nina hdaawapi, qa maga kin ekta nina mnihenya litanipi. Onge wayazankapi kin awanwicayakapi, he icunhan unmapi kin hena waonspeiciyapi qa waonspekiyapi. Tuwedan takudan econ šni unpi kta iyowinwicakiyapi šni.

Rome en Bishop kin (Pope) etanhanpi wanji Gregory eciyapi qon he Bishop kağapi šni itokam decen woopetonyan Monastery wan ehde, Rome otonwe kin en, St. Andrew's Mon-astery eciyapi qon hee. Wicakicage Ocokaya (Middle Ages, 500-1000 A. D.) he icunhan Monks kin Okodakiciye Wakan kin en qa taku tona wašte kin hena en watokahan tankan heea npi.

#### WOIWANGE KIN

1. Monk tokaheya qon he tuwe, qa token onnyan he.
2. Simeon Stylites on token widukean he.
3. Tokiyatanhan Šina sapa Okodakiciye Wakan kin Wowapi Wakan hduhapi kin ieupi he.
4. Benedict taku wašte econ qon he taku he.
5. Monk wanji henice kta iyoniciyi he. Woayupte nitawa kin token idukean kin ca ohdaka wo.

#### Ashley House Church History Course

Woonspe No. 20 ŠAGDAŠA WITA EN OKODAKICIYE WAKAN KIN CHD 20

Šagdaša (Britain) wita kin en tuwe tokaheya Okodakiciye wakan Owancaya kin kağe cin sdonunyanpi šni. Onge Joseph Arimathea etanhan qon hee keyapi, tuka de hecetu šni. Nakun St. Paul he kağe šni. Decen sdonunyanpi: Omaka 300 A. D. ikiyedon Britain oyate wicahna Okodakiciye wakan kin sntaya ehdepi. Heehan iyecadan Diocletian wicašayata-pi un icunhan Christian šicaya wicakuwapi qon icunhan, Wošna kağe wan wicaša wan Wakantanka sdonye šni Alban eciyapi ti kin en onapa. Alban Wošna kağe cin de kiciwohdake qa iwanyake cin eciyatanhan yuhomupi qa Baptisma ien. Ohakam akicita kin Alban ti kin en wode hipi qonhan Alban Wošna kağe tašina kin on oihduge qa pa baksapi kta e iqi-cu. Hecen Britain oyate etanhan Christ on tuwe tokaheya wiconi tawa ieupi qa ktepi qon he Alban hee.

Ehanna British Okodakiciye wakan kin etanhan wicaša tokeca wan okitaninyan un qon he Patrick eciyapi kin hee. Omaka 398 A. D. en tonpi, atkuku kin Deacon heca, qa tun-kansitku kin Wošna kağe heca. Patrick waniyetu akešakpe qonhan witawata-wamanon-wicaša manon ienpi qa Šagdaša lašica (Ireland) makoce ekta wowidake (slave) yuhapi kta akiahdapi. Heciya waniyetu šakpe un qa hehan tiyata najica hdi. Tuka Irish oyate to-hanyan Wakantanka sdonyapi kta iyecēca kin awacin un kin on hen cantewašteya un okihi šni. Deon ihduwiyey kta e waniyetu aketom Ikeewašicun (France) makoce kin en wawawa nn. Omaka 432 A. D. en Ireland makoce ekta litani kta hi qa heciya Bishop un. Wicaša Wakantanka sdonyapi šni kin kipajupi, tuka onhanketa iye ohiye qa Ireland makoce en Okodakiciye wakan kin iyopte ye.

St. Patrick te cin iyohakam Ireland Okodakiciye wakan kin nina wašaka icage qa wica-ša-waonspepika ota icahwicaye nakun yewicasipi ota. Ikeewicaša (Barbarians) kin Europe makoce ihangyapi qon icunhan (CH 17 qa 18 wanyaka wo) Ireland makoce kin hiyohipi šni, qa hecen Okodakiciye wakan kin etanhan oyanke watokahanpi qon he wanji eepi. Ikeewi-caša etanhan oyate nonpa (Angles qa Saxons) Wakantanka sdonyapi šni (heathens) kin de-han Šagdaša (England, he Angle-land kapi) makoce wanke kin he takpe hipi, qa Christ wacinyanpi on taku tona atanin kin owasinna ihangyapi. Tuka Ireland makoce kin hiyohi-pi šni.

Omaka 563 A. D. kin en Irish wicaša wašte hea (Saint) wan Columba eciyapi kin he Scotland wiyohpeyata ohnte kin ekta wita cistinna wan Iona eciyapi kin akan tašna mako-skan tipi oti (Monastery) wan kağe. Wita cistinna kin detanhan yewicasipi qeya English oyate kin Christ ekta itoheya wicayuhomni kta on nina litanipi qon hena hipi. Deon wita kin de nina okitanin kin hee. St. Columba omaka 597 A. D. en te. Wadehanyan Eng-land makoce kin en tona St. Columba ihakam unpi qon toka litanipi e de woonspe iyokihe n kte cin en wanunyakapi kta.

Wanna Rome otonwe kin ekta icicawin unhdapi qa Gregory Tanka kin (CH 18 wanyaka yo) he Bishop kağapi šni kin itokam tokentu kin wanunyakapi kta. Taku wiyopeyapi oyanke (Market place) en hokšina qa wicinyanna qeya pahin-zizipi wowidagwicayapi kta on wiyopeya awicahipi wanwicayake. Wiyopeya awicahi kin tukte makoce etanhan awicau kin iwanga, ukan wicaša kin itkon decen aynpte: Angle-land (England) makoce kin he-tanhanpi ee. eya. "Mahpiya ohnihdepi" (Angels) kin nina iyewicacecapi ee, Gregory eye, šiceca taoyatepi kin dena wicayuhomni kta on ekta wicaye kta ihdaco. De ecen econ oki-hi kte šni wanhdaka, tuka toban wanna Bishop kağapi qon iyohakam iye tohe kin ohna Augustine yeši, heciya i qon iyohakam heciya Bishop yuhapi, qa England makoce en wiyohinyanpata itokağa ekta Okodakiciye wakan kin akta iyopte ye. (De woonspe No. 17 kin en de itokam omaka opawinge nonpa ececu qonhan Augustine eciyapi wan Africa makoce ekta te qon he iš eya Augustine eciyapi qa he wicaša tokeca.) St. Augustine Canterbury otonwe etanhan qon he omaka 597 A. D., St. Columba ta omaka qon he icunhan, England makoce kin en hihnnni.

Hecen England qa Scotland qa Ireland (Great Britain eyapi) wita nonpa kin en omaka 600 A. D. iyohakam Christ wacinyanpi ošpaye tom wicunyahapi: (1) Wiyohinyanpata-iro-kağa okahmi kin en (Canterbury otonwe he otonwe itancan) Rome otonwe etanhan Augu-tine yewicasipi on hi kin hee. (2) England qa Wales makoce en wiyohpeyata kin ekta Wakantanka sdonyapi šni etanhan nakipapi qon ekta Okodakiciye wakan yuhapi kin etan-han Patrick hi. (3) Ireland makoce (wita) en St. Patrick Okodakiciye wakan kağe kin he. (4) Tašna makoskan tipi (Monks) wita wan Iona eciyapi kin en yakoupi qon hena Ireland makoce etanhan hipi kin England makoce kin en waziyata kin ekta yewicasipi Okodakiciye wakan wan toka kağapi kin hee. De iyokihe woonspe (lesson) n kte cin en token (1) qa (4) Chureh of England kin kağapi kta on pawitaya-iyekiyapi kin wanunyakapi kta.

#### WOIWANGE KIN

1. (a) England makoce kin en Okodakiciye wakan kin toka iyopte kin on taku sdon-unyanpi he. (b) Hetanhan tuwe tokaheya Christ on ktepi wooyake kin he oyaka wo.
2. St. Patrick waniyetu touakeca hehan wicohan tawa kin iyopteikiya he. Tokeca on de itokam econ šni idukean he.
3. Woonspe kin de en ehake woyakapi kin en Okodakiciye wakan wayawapi (1) kin token icage kin on wooyake kin he oyaka yo.
4. Wayawapi (2) nakun iyecen econ wo.
5. Wayawapi (3) nakun iyecen econ wo.
6. Wayawapi (4) nakun iyecen econ wo.